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INTERNATIONAL BIBLE STUDY.

February 3, 1884.—1 *Sam.* XII. 13-25.
See last *Guardian*.
February 10.——1 *Sam.* XV. 12-26.

SOME twenty years have gone by. After the wonderful victory obtained by Jonathan and his armour-bearer at Michmash, Saul was victorious in a good many campaigns, and all the neighbouring nations were made to recognize his power. The people of Israel saw that God had chosen for them a man of no mean ability and force of character. Nearly five centuries had elapsed since the Israelites had been brought out of Egypt, but the judgment due to the Amalekites for treacherously assaulting them had not been executed. The sins of nations must be visited in this world; those of individuals may be dealt with in the world to come. God deals with nations on account of national sins, and we have no reason to doubt that he does so invariably, though our lesson shows us that in some instances a long respite is given. The Israelites were under the leadership of God when they traversed the desert, and this enhanced the sin of the Amalekites. They were not a fighting people, but a nation on the move, men, women and children seeking a refuge from tyranny, a home, a country, and it was a dastardly thing for the Amalekites to fall upon them. Moses with outstretched arms, a type of the Crucified One, secured the interposition of God in their behalf; and God at that time had it recorded in the Scriptures of truth, that Amalek should yet as a nation be extirpated. They had had five centuries in which to repent, and humble themselves before Israel because of their culpable conduct, but the opportunity had gone by unimproved. God commissions Saul to execute this doom; and Saul does it effectually.

Many are shocked at this commission. As a matter of fact, God to this hour deals with nations as it seemeth good to him, setting them up and casting them down, prospering them for a season and then blotting them out; destroying them by famine, pestilence or the sword of a rival nation; nor does he need to ask authority of any man; for there is not a nation on earth that has not over and over again forfeited its right to exist, by refusing to be guided by the will of the Supreme. God is the King of the kings of earth; they hold their authority at his pleasure; and in due time are called to account for their abuse of it. God saw that it was better that the Amelekites should cease to have a national existence. God is not forgetful of his threats or of his promises.

Saul did what he was told to, but in certain details chose to set aside the instructions of God. This was the more heinous, as his very mission was for the purpose of affirming the authority of God. It was of the utmost importance that he who carried out the judicial sentence of God should himself be reverent of God's words.

"Saul come to Carmel, and behold he set him up a place." Not Mt. Carmel probably. For *place* the Heb. has *hand*; it is supposed that Saul set up some memorial of his victory. Afterwards, when he met Samuel at Gilgal, he said to him, Blessed be thou of the Lord. I have performed the commandments of the Lord. Samuel hears the bleating of the sheep and enquires what it means.

"And Saul said, They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord, thy God; and the rest we have utterly destroyed." 15.

"This was very plausible. Men deceive themselves with this kind of obdience till the present day; subjecting the word of God to their wretched criticism, obeying so far as it suits their convenience, and neglecting the remainder. An officer, entrusted by a general with some very important commission, never dreams that he has liberty to set it aside in any particular. Then comes the rebuke of the Lord.

"When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?"

Saul, of an obscure family, would never have dreamed of aspiring to the throne; but God chose him and clothed him with this authority, on the condition that he should hold all his powers at the service of God. God was to be king and he vicegerent It was not for him to sit in judgment on the orders received, but carry them out punctually and completely. So much is expected of every servant. Saul forfeited his throne by this delinquency, and the uncompromising sentence was designed to admonish the kings that came after him.

"Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of the Amalek and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal."

I have done this, I have done that, I have kept his and that commandment. Men make mention of what they have done, not of the things neglected. So the Pharisee: "I fast twice in the week, I give tithes of all that I possess," &c. &c.

"And Samuel said: Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

It is required of a steward that he be faithful. Condone the least failure in service, and your servant will understand that you are willing he should be guided in part by your wisdom and in part by his, and you need not be surprised if by degrees his own will rules the larger part of his service, and yours the least. He that heareth these sayings of mine and keepeth them, he it is that loveth me; he is the wise man building on a rock.

And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of the Lord, and thy words; because I feared the people and obeyed their voice."

Ah, that is the explanation of very much failure and much disobedience. Too many Christians fear the people, and when God says eighty, they sit down and write quickly, fifty; like merchants that ask an exorbitant price that they may give a large discount and curry favour. Especially is this culpable in a ruler, who by his example commends the dangerous principle to all his people. The *vox populi* is now the *vox Dei*, and the true *vox Dei*, is scarcely heard at all. Custom is of more authority in almost all households than the will of the Most High.

WEEKLY REVIEW.

—WHEN our Lord bids us love one another as he has loved us, what is the force of the word "as," enquires a correspondent. He cites John xv. 12, but it also occurs xiii. 34. After washing the feet of the apostles Jesus said to them, I have given you an example that ye should do AS I have done to you. In all these instances the Greek word is *kathos*. The disciples had seen the love of Christ manifested during these years; they were to see it still more powerfully exhibited on the cross, especially after the Spirit of Pentecost should have come upon them. But whatever conception of it they might attain to, they were to aim at the exhibition of the same love one to another. The love of God shed abroad in their heart by the Holy Ghost given unto them, was to go forth from them to their brethren. The context of John xv. 12 shows that what our Lord had in mind was that the disciples should be willing to lay down their lives for one another, as He himself laid down his life for them. We are to love one another with an unlimited love, such as is described in 1 Cor. xiii, bearing all things, believing all things, hoping all things, enduring all things; bearing from and enduring for our Christian brethren. Jesus knew perfectly all that was defective and censurable in the apostles but his love flagged not till it had taken him to the cross. His love was pure, disinterested, un-

dissembling, considerate, intelligent, patient, persistent, impartial; in all these respects our love should correspond. The perfect love which is the privilege of the Christian, is Christ's love in us, constraining us. Christ's love, when traced to himself, is the love of the Redeemer, the sinless One, the Almighty, the All-wise; our love, viewed as proceeding from us, is the love of a sinful, fallible, unworthy but redeemed soul.

—That the form of gambling called betting is in vogue in Bombay, would appear from the following notice in a contemporary's columns:

The well-known bookmakers, Messrs. Millar and Brittan, will arrive here on the 10th proximo for the Bombay races. We hear that they have agreed to deposit Rs.20,000 with the stewards as a guarantee of good faith, besides contributing handsomely to the expenses of the meeting.

—We must say that we sympathize very much with Mr. Geo. Muller in his disinclination to ask monetary aid from men for the prosecution of the Lord's work. This does not mean that we are not ready to impress on Christians (as Paul in 1 Cor.) the obligation to contribute for the relief of the suffering, and for the support of those who are engaged in ministerial work. This is sometimes needful for their own sake. But we have always felt it our privilege to rely upon the Lord alone and look to him alone for the supply of personal needs; and have always thought it desirable that Christian workers should give no semblance of excuse to those who are ready to attribute selfish motives when appeals are made in behalf of Christian work.

—Attention has been lately drawn to Outcast London. The tale of woe told concerning it finds a parallel in what Prince Krapotkine relates of Outcast Russia, i. e. the many thousands whom Russia annually casts forth to spend the residue of their days in Siberia. No less than 165,000 human beings have been banished to Siberia in the last ten years. More than one half were extradited without trial, by the pleasure of the ruling powers. The distance is about 5000 miles, and until recently the exiles had to walk this immense distance, not only heavily chained as regards each individual, but chained together. About half of the distance is now performed by train and steamer. To make up for this the Government is now sending many of them to more distant points. We may judge of the luxury of their steam-boat travel, by the statement that in a voyage of ten days there is a mortality of from 8 to 10 per cent caused by overcrowding, reminding one of the horrors of the middle passage. It is astonishing how the Russian Government have contrived to pile horror upon horror throughout the entire length of this journey. The weary and heavy-laden exile is forbidden, during the long day's walk, the comfort of anticipating relief at night, for the rest-houses are simply a new kind of torture, the accommodation being utterly inadequate for the numbers. The soldiers receive a reward for every one whom they shoot down in the act of attempting to escape, and it is their interest to goad them into making such attempts. A very small portion of the children who accompany their parents to Siberia, grow up. Most of them, in fact, die before they reach Siberia. Reading the details given one would say that Russia still belonged to the dark ages. But it is not Russia so much as her Government that is chargeable with this anachronism.

—The *Indian Churchman* has a series of articles on "The Worship of Jesus Christ in the Sacrament of Holy Communion," teaching the Real Presence, and the worship of Christ in the transmuted bread. We cannot without profound sorrow hear of such teaching among ministers and missionaries of the Church of England. How many excellent men in that Church laid down their lives rather than subscribe to a doctrine which they regarded as unscriptural and idolatrous. When Jesus said, "If ye loved me ye would rejoice because I said, I go unto my Father; for my Father is greater than I," he intimated that by his presence with them in the flesh there was a limitation of the Deity, from which he escaped by ascending on high. Jesus is now with his people, always and every where. To teach that by a priestly *mantra* the bread becomes the body of Christ and is to be worshipped, is one of the most direct ways of neutralizing the divinity of Christ. Such worship makes war upon his omnipresence, and makes the common believer dependent on the priest for access to Christ. We do not say that our Ritualist friends designedly teach this, but this is the real gist and drift of their teaching. Here is an extract from No. iii. of this series of articles, in the last number of the *Indian Churchman*, now edited by the Oxford Mission.

It is a question seriously to be asked, Can any one who believes in the Real Presence help adoring, *at least inwardly* when he sees or hears the signal? Such an one would need no rubrics. It is taken for granted, as part of the unwritten mind of the Church. And this observation will apply to those ancient Liturgies which prescribe nothing on the subject, and perhaps, as we shall see next month to *our own*.

This is not merely Romanizing, it is Romanism, pure and simple.

—A good many persons send their children to the Cathedral High School for the sake of the secular education that they may obtain there, knowing well that the promoters have at heart specially the interests of the Church of England as understood by them, but hoping that their children may escape Retualistic influence. This hope is now without any legitimate basis, we judge. Two Wantage Sisters have lately been introduced as teachers in the school. Their services have the merit of being gratuitous; the Sisters are sufficiently repaid for their pains by the hope of furthering what they regard as the interests of the Church of England. The nuns of the Church of Rome are not more thoroughly consecrated to that Church, than these Wantage Sisters to the work of assimilating the Church of England to the Church of Rome. Several of them have not been able to resist the temptation of going over to Rome altogether; but there is still a number left to hold the Fort. Bishop Mylne is doubtless well pleased with the step taken by the directors of the Cathedral High School, and would be glad to see every school in the Presidency similarly supplied. The children are led to believe that the peculiar dress worn by the sisters means that they are consecrated in a singular degree, and, quite apart from any particular instruction given, grow up with the idea that piety is incarnate in these persons. Christianity, as we understands it, declines to use a religious garb to secure a reputation for piety, and among the commandments of Christ we find none that identifies religion with a particular dress. Children are very much influenced by their senses. Among our very near relatives are some who became Roman Catholics simply because of the impressions made by nuns in early childhood.

—One of the reasons why the monastic system has many admirers, is that it encourages people to think there is such a thing as religion by proxy. The few are excessively devout that the many may be excessively worldly; and the feeling obtains that the supererogatory goodness of the former will cover a multitude of sins in the latter. It is to be noted that the "religious" persons (fathers, nuns, sisters) who are engaged in training the young are quite content that the latter should have a fondness for worldly amusements, theatricals, balls &c. &c., and the only reasonable explanation of this appears to be the idea to which we have just referred, that the excessive religiousness of some is to make up for the self-indulgence of the many. We notice this in institutions under the care of the Church of Rome, and also in those of the Ritualists. The idea of serving God by proxy runs through the two systems, if they can be called two.

—The accounts given of the burning of a convent in Illinois, are indeed harrowing, heart-rending. The sewer 15 nuns in charge of a *fashionable school* of 60 pupils, in a four-story building in the outskirts of a town in Illinois. This is the modern way of utilizing nunneries, and we have no doubt that the Church of Rome finds that the system accomplishes more for the church, than the old system of seclusion. As we read the accounts, the wonder is not that so many were burnt to death, but that any escaped. There were many at hand willing to peril their lives in the effort to save the inmates, but they were frustrated first by the fact that they could not get admittance to the house, and then by the fact that the occupants of all the rooms were locked in, according to the rules of the institution. One would have thought that the first movement of the nuns would have been to open all the doors of the sleeping-rooms.

—It is a good while since we read the Arabian Nights, but we remember that some strange transformations are there spoken of. We do not remember, however, any transformation so wonderful as Dr. Fowler, lecturing at the London Institution, was pleased to tell his hearers about. Speaking of whales, he said:

"The evidence is absolutely conclusive that they were not originally aquatic, but sprung from land mammals of the placental division."

He thinks there is reason to believe that they have sprung from animals with large tails, such as the beaver or American otter. Mighty is evolution! From the beaver the whale! But observe the dogmatism of the statement: "The evidence is absolutely conclusive." In that case, a man who ventures to doubt it is written down a fool. Now what sort of evidence would be *absolutely conclusive*? Nothing less than testimony reaching over many millions of years, would meet the exigency; yet Dr. Fowler wishes us

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to believe that there is such testimony. Scientists have been for a hundred years endeavouring in vain to find the first shadow of evidence that there is in nature the possibility of the transmutation of species. These marvels are better left in the Arabian Nights. Considering that Dr. Fowler has absolute evidence that whales are descended from land animals, it is surprising that he should be so much at sea as to the particular progenitors. He goes from the extreme of positiveness to the extreme of vagueness when he talks of "animals with large tails such as the beaver or American otter."

—WHAT Diogenes failed to find the nineteenth century possesses, which so far goes to favour the doctrine of evolution. To save Africa an honest man was wanted, and he has been found; not where Cincinnatus was, at the plough, but close by the holy Sepulchre at Jerusalem. Men that hear the voice of God in the Scriptures of the Old and New Testament are not made much of in diplomatic circles; but diplomacy and statesmanship and the War office having failed to loose the Gordian knot of Egypt, a gentleman known as General Gordon has been summoned. He evidently does not think it magnanimous in England, after having undertaken to hold the helm in Egypt, to get out of the way when she sees the Soudan Mahdi swooping down. One of the things that the Mahdi is fighting for is the perpetuation of the slave-system, and General Gordon has put too much of his life in the endeavour to suppress this trade, to let the Mahdi have his own way.

—OUR readers may wonder at our printing Mr. M. M. Ali Beg's letter. We have concluded to do so that it may be seen what Theosophy can do for a man. The Theosophists say that this man is a wreck. Well, who wrecked him? They attribute it to a long course of irregular living; but (as the *Dnyanodaya* points out) this was no barrier to his connection with them. From the beginning of the world men have been fooled by the wish to have occult knowledge, knowledge not accessible to common people; losing sight of the fact that what is most valuable is most diffused, and that it is not the want of knowledge so much as the failure to use knowledge that makes living such an unprofitable thing. We beg our correspondent to spare us further hieroglyphs. Neither *om* demons or any other kind of demons will be able to harm him, if he only trusts Jesus Christ as the only and all-sufficient Saviour.

—H. E. the Vicaro is expected to reach the Nizam's capital to-day. The installation of H. H. the Nizam will take place next Tuesday. It is thought by many that Salar Jung, son of Sir Salar Jung, will be appointed Dewan.

—THE Rev. Mr. MacMahon and family of the M. E. Mission in N. India, left Bombay for America yesterday. Rev. Dr Scott and Rev. J. E. Scott and families have also left, embarking at Calcutta. The Mission will feel the loss of these experienced missionaries; we wish they could leave their knowledge of the vernacular to the missionaries freshly arriving in the country. As we have mentioned there have been recent reinforcements from America, and some have returned from furlough.

—MISS E. Sisson, with a batch of lady recruits, is expected shortly for the Basim Mission.

NOTICES OF BOOKS AND REPORTS.

The Voice of India. Vol. 2, No. 1. This periodical now appears once a fortnight. It has 40 pp. of extracts from the Native papers (English, with translations from the Vernacular) on the topics that are chiefly occupying attention. It is published in a more convenient form than last year. Bombay Gazette Office, Rs. 10 per annum.

Indian Evangelical Review. January, 1884. Contents: Higher Education; Rev. H. J. Goffin.—II. Total Abstinence and Missions; Rev. A. Turnbull, M A.—III. Missionary Ill-health; Rev. Wallace Taylor, M. D—IV. The Yoga Philosophy; R. C. Bose, M. A.—V. Higher Education; Rev. W. Miller, M. A.—VI. Missions in Bengal in 1883; Rev. W. R. Blackett, M. A.—Notices &c. &c. We have not yet had time to read any of these articles.

The Bombay Guardian.

SATURDAY, FEBRUARY 2, 1884.

HERBERT SPENCER AND THE BIBLE.

HERBERT Spencer is ambitious of a place among the great multitude who find no beauty but much to condemn in the distinctive teachings of the Bible. He has been writing an article in the *Nineteenth Century*, that will be greeted with great satisfaction by that numerous class that desire to see the testimony of the Bible disallowed among men. We have often had occasion to remark that while defences of evangelical truth are carefully excluded from the secular press of England and of India, there is a great readiness to transfer such attacks as that to which we refer. In this way many Natives are made acquainted with the objections who never see the replies. A contemporary takes the following from Mr. Spencer's article, entitled "Religion, a Retrospect and Prospect."

The cruelty of a Fijian god who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a god who condemns men to tortures which are eternal; and the ascription of this cruelty, though habitual in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better natured that while some theologians distinctly deny it, others quietly drop it out of their teachings. Clearly this change cannot cease until the beliefs in hell and damnation disappear. Disappearance of them will be aided by an increasing repugnance to injustice The visiting on Adam's descendants through hundreds of generations dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of: and the effecting a reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of things, even now felt to be full of difficulties, must become impossible. So, too, must die out the belief that a Power present in innumerable worlds throughout infinite space and who during millions of years of the earth's earlier existence needed no honouring by its inhabitants, should be seized with a craving for praise, and having created mankind, should be angry with them if they do not perpetually tell him how great he is. As fast as men escape from that glamour of early impression which prevents them from thinking, they will refuse to imply a trait of character which is the reverse of worshipful.

We think we can make it evident to an unbiassed reader that Mr. Spencer, in making these serious charges, does not really know what he is writing about, and has given a paucity of consideration to the teachings of Scripture, that he would be ashamed to give to any work of a contemporary author that he would undertake to criticize.

The well-being of the universe depends upon the laws by which it is governed, and these laws depend upon the character of the Supreme ruler. They are indeed the necessary expression of his character. Allowing that the Ruler is a perfect Being, the happiness and well-being of the universe will be according to the measure of obedience rendered to these laws. His love to his creatures will be shown by the care with which he seeks to bring them into entire conformity with his will; in other words by the blessings connected with obedience and by the desolations involved in disobedience. A thoughtful man will perceive that these last are just as great a proof of love as the former are. Selfish men, unable to find higher motives than selfishness supplies, conclude that as men in power seek to have that power without limit, for their own aggrandizement, so God is simply seeking to gratify his own love of authority in attacking weighty penalties to disobediences. (See Mathew xxv. 24, 25). But reflecting men must see that a genuine interest for humanity necessitates as much the coupling of suffering with disobedience, as the coupling of happiness with obedience. God is bound to bring the greatest amount of pressure possible (under the circumstances) to bear upon the encouragement of good and the discouragement of evil. And it is very important that the description given of the penalties should be in language fitted to impress and even appal the subject. The penalties are many of them beyond his experience, and cannot be understood by him except as they are clothed in figures with which he is familiar. Mr. Herbert Spencer's ideal God would dispense with this mode of influencing his creatures, and release them from all fear of the divine wrath. It is a happy thing for the universe that the true God is differently-minded.

Mr. Spencer finds fault with the penalties of disobedience; he prefers the Fijian conception of a being of unmitigated cruelty, to the God of the Bible who seeks to inspire men with a hatred of sin by revealing to them the bottomless abyss to which sin takes its victims. At the same time (strange to say) he finds equal fault with the God of the Bible for extraordinary leniency in offering to save all mankind through Jesus Christ. How Mr. Spencer is able to form the conception of a God delighting in misery at the same time that he delights in mercy, is beyond our ken. A God delighting in misery like the Fijian God and Mr. Spencer's God of the Bible, would (we should think) interpose great difficulties in the way of the salvation of men. But the first utterance of the Gospel now being proclaimed among all nations,

is, "Whosoever will let him take of the water of life freely." "God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth."

Saul of Tarsus had for a good while the same view of the cross, as misrepresenting God and his sway, that Herbert Spencer avows. He relied upon his own good works to commend him to God; and abhorred a scheme which authorized any vile heathen miscreant to get pardon and blessing and honour. He was afterwards converted, and all men have an opportunity of seeing what effect the belief which Mr. Spencer thinks so shocking had upon him during the last thirty years of his life. That life has done more to lift the world out of the morass of selfishness and superstition and violence than any other merely human life.

Mr. Spencer shuts his eyes to the fact that the will of the Father and that of the man Christ Jesus, were a unit, in the matter of his expiatory death. For the joy that was set before him, the joy of saving sinners, Jesus willingly endured the obloquy and pain of the cross, and at that cross myriads of persons are to-day finding a power for righteousness otherwise no where discoverable. God did no wrong to his Son in permitting him to identify himself with the human race that he might suffer in their stead. If any one does not choose to be thus saved, there is no compulsion upon him to do so; if he wishes to meet God on the ground of his own merits, he is welcome to do so. But we do not envy him his wisdom or his fate.

Mr. Herbert Spencer finds fault with the law of heredity, by which the disabilities and failures of the parent are transmitted from generation to generation. John Stuart Mill did not think the goodness of God could be established by the way in which this world is governed; and Hartman distinctly affirms that the *heartlessness* of the Deity is shown by the course of mundane things. Our skeptical *savants* (so called) find as much fault with the actual government of the world, as they do with the Bible teachings. The simple explanation of all this is that "Except a man be born again he cannot see the Kingdom of God." But we reserve for another issue the remainder of our remarks on this subject.

APOCALYPTIC SKETCHES. LXIX.

"And they went upon the breadth of the earth, and compassed the camp of the saints about and the beloved city; and fire came down from God out of heaven, and devoured them." Rev. xx. 9.

The armies of the aliens, as the sand of the sea for multitude, are represented as proceeding to the assault of the holy people. Thus from the first page of Scripture to the last, we find that whenever there has been a manifestation of God in humanity, it has been the object of general execration. As when God was manifest in Christ, the world absolutely refused to let him remain on the earth, so when the glory of Christ shall be seen upon his people, man's opposition to the truth will gather itself up for a final and fatal expression of its wrath. The nations indeed were deceived; but unless there had been in them a deceivable spirit, they would not have yielded. It is quite possible that like the Pharisees they flattered themselves that they were doing God service, and considered the saints as impious pretenders to an intimacy with God that is forbidden to all creatures; any how the truth of God so gloriously revealed in the priests and kings of Christ, met with their intensest opposition. The saints are represented as constituting a camp, and also a city; literally, the one idea excludes the other, but figuratively, the one explains the other. They were a city as regards their numbers, their nearness to each other, their unity; they were a camp as regards their preparedness for battle, their watchfulness, their power of resisting the entrance of every foreign element. We have seen how judgment came upon the false city, the city that falsely claimed to be the people of the living God, Babylon, the corrupt Church; as she disappeared, the bride of the Lamb came before us in her beautiful garments; but what is the bride of the Lamb but the city of the New Jerusalem? See xxi. 2. The camp of the saints, the beloved city, the bride adorned for her husband, these three are one, the one body for whose manifestation Christ prayed in John xvii.

In Daniel vii we have a prophecy of what shall be when the prayer 'Thy Kingdom come' shall be answered. There is there the glorious appearing of the great God and our Saviour as the Ancient of days. There is the overthrow of Babylon in v 11. "I beheld till the beast was taken, and his body destroyed, and given to the burning flame." Afterwards, there is the complete establishment of the "dominion, which shall not pass away." The people of the saints of the Most High are represented as taking the greatness of the kingdom under the whole heaven.

The campaign of the nations against the beloved city, is not to be understood as literal or physical. It is none the less real because it is spiritual. It is the conflict of truth and falsehood; the same conflict that is proceeding to-day. In former ages, the friends of falsehood sought to prevail by material violence, as by the campaigns against the Albigenses and Waldenses. Now-a-days, this is considered to have been a mistake, and the war is carried on in the domain where it naturally belongs, by considerations addressed to the mind or heart. The expression "the beloved city" implies that very marked exhibitions of heaven's favour rest upon the saints who refuse to conform to the opinions and practices most current in society. Are they not enthroned? is not death cast behind them? are they not conformed to the image of God's dear Son? has not the Tempter abandoned the hope of influencing them? How then should the idea of setting at naught their authority spring up in the minds of men? the fact is, evil is so immanent in humanity that after you have brayed the race in a mortar with the pestle of ages, folly and perversity are found in the residuum. How gloriously did God respond to Elijah's appeal on Mt. Carmel? The prophet had been waiting many years for this divine attestation; it had come, the prophets of Baal had been cut off; what else could he expect but that the king, queen, nobles and people would with one voice, welcome the restored rule of Jehovah? How great was his confusion when he found that the spirit of Jezebel was just what it had always been and that he himself was marked for death! In fact there is no guarantee concerning the stability of any, until they have been shown the length, breadth, depth and height of their own depravity, and learn to live by the faith of the Son of God.

From the beginning of the world it has been constantly made evident that man has a passion for improving on God's plans. He has always been possessed with the idea that he can guide himself better than God can guide him; and even when he has received the revelation of God, he still insists on introducing some of his own improvements. God has given a Mediator between God and man; man says the Virgin Mary shall be our intercessor with Christ, and is puffed up with admiration of his own sagacity. God gives his Holy Spirit to purge us from our sins; men say, we will improve on that, we will have a purgatory after death. And so in a hundred particulars, losing sight of the solemn warnings of Scripture against those who add to or subtract from the word of God. Perfect national Government is that in which the laws and regulations of God are administered, but rulers have always imagined that they could rule much better without God, and up to the last they will be found clinging to their own ways. Nothing appears more unnatural to men than faith; it is to them like attempting to stand on the sea; and we need not wonder that in the last great work of transferring the kingdoms of this world to the Lord Jesus Christ, there should be a good deal of friction.

The assailing force is as the sand of the sea, an orientalism for a number incomputable, or immense. There is no collision; fire comes down from God out of heaven and devours the force. This is the fire of heavenly attestation; the testimony of God to his own, causing all antagonists to be made aware of the fact that they are fighting against God. They are destroyed with reference to their antagonism, their power to oppose and spirit of opposition. The victory in ch. xix was a victory of the true church of Christ over that which falsely claimed to be the Church of Christ. The victory here is over the outside world, the nations in the four quarters of the earth. The victory must first be now in Christendom. Christ prays for the Church, and when the Church is arrayed in her beautiful garments, she will be universally victorious.

STRAY COMMENTS. IX.

The pentateuch must contain a true account of the deliverance from Egypt &c; from it is such an account as would never have been invented and never received by any but the most bitter enemies of the Jews. Unless they knew it to be all true,—and more than this—unless they knew the author or authors to be injured men; they would have been roused by it to the most dangerous pitch of indignation. There is not an example on record of any other people tolerating the publication of a history so derogatory as this. Even the truest historians are only approximately true.—The Israelites in the Pentateuch so far as they are represented as doing anything or saying anything, are made to appear in a very dishonorable light. They seem to have had very little sympathy with the whole movement. It was necessary to deliver them not only in spite of Pharaoh, but in spite of themselves. In the desert, they looked back with yearnings, to the leeks and garlic of Egypt, preferring the bondage of the Egyptians to the presence of God in the wilderness.—

Moses the meekest of men, was made weary of life, by their murmurings. Ingratitude, fickleness, sensuality, obstinacy, idolatry appear very prominently in that history which they believed to be as authentic as God himself could make it. And there is no class of men that does not come in for its share in this obloquy. The Priests as much as others. The Sons of Aaron committed a crime for which they were consumed by fire. Aaron and his sister aspersed Moses among the people; and Miriam was stricken with leprosy! And Moses himself committed a crime for which he was excluded from the promised land. God sought to slay him while on the way to Egypt, because, to please his wife, he had neglected to circumcise his children.—It could not have been written for party purposes, because it magnifies no party; it covers man with odium and exalts God alone.

Deut. 26. Every individual was to bring in a basket of the first fruits of the earth, and addressing the priest recite the story of the miraculous deliverance of the Israelites from Egypt, and their entrance into the promised land.—Either this custom was adopted from the beginning on the strength of the command; and then there would be the testimony of the entire nation to the truth of the History; or it was adopted afterwards; but this could not be; for then the previous non-observance would itself contradict the history, and hinder any body from regarding the command. The command was of such a nature that it could not be produced at any time subsequent to the settlement of the country.

Deut 31, 9 Moses wrote this law and delivered it unto the priests the sons of Levi, and *unto all the elders* of Israel, commanding (10, 11) that it be publicly read at the end of every seven years.

One of the great evidences is found in the unparalleled impartiality of the history. There is no history of any people that is written in any thing like such a strain. It is hardly possible to tell which side the historian (of the Bible) is on. No other people in the world would suffer such a record to be made of them. —Very manifest partiality in a historian, an evident desire to keep out of sight, or extenuate the facts disgraceful to his nation, render his whole narrative suspicious; and the degree of credit we give to him is very much determined by the willingness to relate disgraceful facts concerning his own people, as well as those that are honorable. If there is no disguise, but the crimes are related as darkly as though an enemy had pourtrayed them, he certainly deserves at our hands, that we should give credit to the honorable part of his testimony. It would betray an extremely bitter and rancorous spirit on our part, if, not satisfied with a long catalogue of disreputable facts concerning itself, handed us by some nation, we should attempt to throw suspicion on all that was redeeming in the narrative. But every profane history, produced by a nation itself, and not by an enemy, is a thousand miles behind the Bible. It is a standing miracle, a miracle as palpable as matter itself and as universal as the sun that shines upon this world, that the Jews should carry with them and present to mankind such a history as the Bible. There is no such thing in the Bible as taking refuge in the dignity of history; facts are not excluded because they are unseemly, and demand immodest words; but Scripture is like the judgment day in that respect.—For example, the capture of the Ark. Could the enemies of the Jews ever have told anything so calculated to shame them in the eyes of the nations. We must believe this fact. We must believe that there was then a tabernacle of God containing the ark of the testimony; that the Jews regarded it as the place of divine manifestation. We must believe that they brought it into their camp, fully expecting that victory would be their's; that he who brought them unto the promised land would fight for them. We must believe that they were beaten and the ark taken. What worse could we believe of them? Now if we believe this, why should we not also believe the account of its recovery. Especially as there is nothing in this recovery honorable to them, but the contrary. Why should we not believe that the Philistines did actually speak of the Deliverance from Egypt, did actually suffer at the hands of God so terribly, and did send back the ark of their own free will? Would they have restored it, if not compelled by a superior power? Had the Israelites reconquered it, would they have failed to accredit themselves with the victory? It requires the greatest and perversest incredulity to disbelieve the Scriptural account.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR BROTHER,—I am thankful that you have not shrunk from standing up for the truth of God in the matter of Baptism and the Lord's Supper, and that you have called attention to the neglect of these ordinances by the Salvation Army.

Peter was an earnest, devoted follower of the Lord Jesus, but when he fell into error, Paul in all faithfulness and brotherly love, rebuked him because he was to be blamed.

Some people seem to imagine that in pointing out wherein the S. A. has gone astray from the Word of God, their earnestness, self-devotion, zeal and love for God, and the souls of the perishing, are ignored? This is, of course not the case.

I have always maintained that a more truly earnest, and consistently Godly people do not exist. I am positive that their motives are above suspicion, and that love for the simple gospel of the Lord Jesus and belief in its power, when received into the heart, to raise the fallen, are fully declared by them; but with all this, it is nevertheless true, that in some wonderful way they have got blinded to the plainest indications of God's will in the matter of Baptism and the Lord's Supper. A prominent member of the S. A. told me not long ago, that "he that believeth and is baptized &c," meant "baptized with the Holy Ghost—"! Such a statement shews a most lamentable ignorance of the Word of God, which while it speaks *of the Baptism of the Holy Ghost, equally clearly* speaks of *water baptism*, and nowhere gives the slightest sanction for putting one in the place of the other; on the contrary BOTH are spoken of in one verse, as in Acts 10, 47. "Can any man *forbid water*, that these should not be *baptized, which have received the Holy Ghost* as well as we?" And again in Acts 2: 38. Peter says, "Repent and be *baptized* every one of you in the name of Jesus Christ for the remission of sins; *and* you *shall receive the gift of the Holy Ghost.*" These texts utterly destroy that argument.

Mr. Glover's argument is that "if Paul could say Christ sent him not to baptize, it is unfair to judge Major Tucker for saying the same thing," but *Paul was the last man to neglect* (as the S. A. does) *to inculcate baptism*, positively commanded as it was by Christ. 'Go teach all nations, *baptizing them* &c. (Math. 28, 19.) "Christ baptized not, but his disciples" (John 4. 1.) Is baptism *therefore* to be neglected?

Paul said that Christ sent him *not to baptize* but to preach the Gospel, BUT did Paul on that account for one moment insinuate, or show by his preaching, that baptism was to be *neglected*? or did Peter, or any of the disciples? certainly NOT. (Acts 10. 48. He *commanded* them *to be baptized* in the name of the Lord.)

Paul baptized a few people himself, but as he was busy in preaching the Gospel, in most cases he deputed the work of baptism to others, but he never made light of it, or ignored it—or put any thing else of his own in its place.

No one, I should imagine would think of insisting that Major Tucker himself is bound to baptize those whom he believes to be truly converted, but it is right to insist that the S. A. *is bound to tell its real converts* that they *ought to be baptized*, because (tho' not *essential* to salvation) it is a clearly expressed wish of the Lord that they should be, and it is difficult to see how any one can really love Him as he should, who does not consider his slightest wish to be law.

With regard to the Lord's Supper, (which the S. A. *neglects*, I do not say forbids) the teaching of the Bible is quite clear. Believers are to meet from time to time, as believers, and to partake of bread broken, and wine poured out, in grateful remembrance that Christ died for them, and this is to be continued "until He come."

The notion of substituting either the 'Penitent form,' or the 'Baptism of the Holy Ghost' for the *baptism of believers with water* —and a 'holiness meeting' for the Lord's Supper is both presumptuous and unscriptural.

Yours in the Lord,
W. P. PARTRIDGE.

January 27th 1884.

DEAR EDITOR,—I shall be glad if you can give me any information regarding the correct sense of the word "AS" in the passage John xv. 12.

Is there any authority for interpreting it as is usually done by making the word denote *degree* or *quality*. In the common translation it has a comma before it, which would give it the sense of *since* or *seeing* that, just as in the case of "Forgive us our debts, as we forgive our debtors," though from the context the former sense might be inferred.

Doubtless our love as well as our forgiveness is to be of the same kind as God's, as far as possible, but when a word in our translation can have more than one meaning, it is well to get the original and correct one.

Yours faithfully,
ALPHA.

SIR,—The comet has again appeared in the skies. That of last year (with which it is very possibly identical, as it was expected on its return path *towards* the sun) was believed by me and many others, both Astronomers, Astrologers and Occultists, to be identical with the Star of "Bethlehem" which is translated by *believing* Occultists as "the Blessed or Sacred House" and by the *unbelievrs* as "the house of bread."

"And there were signs in the heavens and the earth." *

Having regard to these things I have to ask you to appeal to all believers to be constant in faith and prayer to *Almighty* God. For this is His Holy name. Let them discard the *idea* and name of *Om* niscient, which is a heathen and infidel word introduced unfortunately into Western Christian parlance by the translation of the Hebrew Scripture into Latin, the language of the infidel Romans under whose rule Jesus was crucified. It is essentially Pluralistic and Chaotic, meaning "Star-essence"—that of the many Gods as opposed to the Single—emblematical of the O pit—the Vacu-*um*—"the Ab-*om*-ination of Desolation"—that "word" which the son of Sirach† prayed that it might be found with none of his people. It is the "cursed thing" —Sod-om.

It is the worship of this which is at the root of Theosophy.

No doubt you will say that every Christian attaches an innocent idea to the word "Om"

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* The translation *should* be "*skies* and earth"

† Son of Sirach—Chap. 23 verse 12.

as used in the Bible &c. True—"unto the pure all things are pure" and the innocence of their application of the word has doubtless been the salvation of many Christians, but I have little doubt that the involuntary invocation of "Om" demons by a recollection of their prayers has been the cause of a painful and troubled death to many old and pious Christians and that the alternate conception of God as the "*Al*mighty" and the "*Om*nipotent" is the real reason of the remark, people of other religions invariably make *with truth*, that Christians die harder and with more pain than people of other creeds.

For "Om" is "*Shod* Om"—the mystery or assembly or "Discovery" of Om as opposed to the "mystery" or "Discovery" or assembly of "UL"—Shod-UL—which means the "congregation of the Saints, Prophets, angels" &c.

"He that hath ears to hear let him hear" and he that hath eyes to see let him see.

I cannot write further without doing what I would not wish, initiating people into practical magic. If I can save a single soul from "Om" I know it will be a glory to me with the Eternal and Holy Father as has been pledged. Not that I wish to induce any one to change his religion. Let each remain fast in the faith of his fathers or his choice, for it is "Faith" which shall save.

But what Faith? Eeman—U—lah"—"Emanu-el." "In the Father's house are many mansions"—and though I can point out "Sodom" pretty clearly I cannot identify "Gomra." Let them believe and trust in the Real Lord and avoid the unclean thing.

And I solemnly require you, as a professed priest and follower of Him who cried "Eli Eli"—on the cross to publish this letter to the world, for in these days—the unnamable are preaching to the whole earth by means of the "Theosophists," &c. and it is time "Shod-Ul" should call the Faithful together.

Some may say, what is all this talk about empty *words*? To such I say—Are you a Christian?—read John chapter 1st, verse 1. Are you a Jew? Read 1st Genesis in the original and reflect what *name* was in the Holy of Holies. Are you a Mussulman?—read the Soora "Alef-Lam Meem."

"He that hath ears to hear, let him hear."

So far I have done my duty, and God will know his *Elect*.

MIRZA MOORAD ALEE BEG.

SIR,—May I ask you to give the following a corner in the *Guardian* for the benefit of S. S. Workers.

"Does your school maintain a prayer meeting for either teachers or pupils? Is there one Church appointment where teachers and classes can meet for prayer and praise and mutual edification? If not, is there not something wanting in your plans? The time is at hand when every thing ought to favor a deep spiritual interest in your school. Are you prepared for it and using the means to profit by it?"

A few apt suggestions concerning such a meeting we clip from the S. S. Journal: "Appoint it, but guard it well. See that its manager is a wise man. See that those who take public part in its prayers are equally wise. Encourage brevity. Avoid '*Cant*' as you would a deadly *malaria*. Pack its minutes full of Scripture and of sacred hymns. Don't be too anxious about manifest results. Trust in God's Spirit. Commit your pupils to his gracious care. Leave them with him. Let the time spent be sanctified by thought, sincerity, reverence, wisdom and faith."

Yours very truly,
S. S. WORKER.

DEAR SIR,—Considering the lax views expressed by some of your correspondents and entertained by many besides on the subject of "fidelity to Christ," it cannot be out of place to reiterate His last command to His servants —"All authority hath been given to me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, *teaching them to observe all things whatsoever I commanded you*; and lo I am with you alway even unto the end of the world."

"Do this in remembrance of me" is a plain command binding all Christians to observe the ordinance of the Lord's Supper. Christ's command to his servants to baptize disciples is equally His command to those disciples to receive baptism. Whichever individual or society, therefore, engaged in the work of making disciples, *refuses or neglects to teach those disciples to observe these commandments of the Lord*, even although all the others should be insisted on, is, to that extent, disloyal to the Master.

I am
Yours truly,
JOHN DOUGLAS.

F. C. Mission, Bhandara,
29th Jan. 1884.

DEAR SIR,—I see a paragraph in the "*Indian Witness*" of the arrival of Mr. Geo. Muller in Calcutta. It is presumed that this veteran Faith Worker for God will visit Bombay also. Perhaps some of our leading Christian friends would be glad to form a Committee to invite him to this great city, and arrange for a series of Services. I have no doubt that the Pastor and Trustees of the M. E. Church at Grant Road would willingly let Mr. Muller have the use of their large Church for his Services, and thus avoid the needless expense of hiring a hall for the purpose.

Yours truly,
CHRISTIAN.

NOTICES.

BOMBAY YOUNG MEN'S CHRISTIAN ASSOCIATION. Bible Reading next Friday, 8th instant, 8-30 P. M. Mr. Aitken's Lecture on "Perceiving" will be continued on Friday, the 15th instant, at 8 30 P. M.

Young men and others are cordially invited,

METHODIST EPISCOPAL CHURCH SERVICES.

Sunday 3rd *February* 1884.

GRANT ROAD, 7 a.m. Sunday School, 8-30 a.m. Sermon by R. Sharman, 6 p.m.. Dr. J. S. Stone.

MAZAGON, 4-30 p.m. Sunday School, 11 a.m Sermon by C. Sharman, 6 p.m. G. Bowen.

DEAN LANE HALL, FORT, 9-30 a.m. Sunday School, Black-board illustration of lesson by Dr. J. S. Stone, 11 a.m. Sermon Dr. J. S. Stone, 6 p.m. Sermon Rev. C. P. Hard.

M. E. CHURCH SERVICES, BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club)

Pastor—The Rev. William Bell, M. A.

Hours of Service.

Sundays—11 A. M. and 6 P. M.

If Christians would only live better lives, there would be less need of their money. The church pays a heavy premium on her ungodliness.

Epitome of News.

SATURDAY, JANUARY 26.

—*Times of India*: General Gordon has already had to change his plans. It was hoped that the gratitude of a Sheik whose two sons he had saved would have enabled him to pass safely through the disturbed region between Suakim and Khartoum. This route has, however been found impassable, and General Gordon will have to go straight on from Cairo. He will, we are told, "proceed unescorted." This reminds us of the way he often travelled when he was Governor-General of the Soudan. "I used," he writes, "to come on my people like a thunderbolt. As soon as they had recovered, the salute was fired. My poor escort! Where is it? Imagine to yourself a rough, dirty, red-faced man on a camel, ornamented with flies, arriving in the divan all of a sudden. The people were paralyzed and could not believe their eyes." This, at all events, is the way he means to travel now, though the country is all up in arms. He will push across the desert, as his eloquent biographer says, "in an aureole of faith." He refers us to Isaiah:—"And it shall be for a sign, and for a witness unto the Lord of hosts in the land of Egypt, for they shall cry unto the Lord because of the oppressors, and He shall send them a saviour, and a great one, and He shall deliver them." "He has made me succeed," says Gordon Pasha, "in a substantial and lasting manner. *I entirely take that prophecy of Isaiah as my own, and work to it as far as I can.*" He reminds us of one of the old Puritan soldiers. "Praying," he writes, "for the people ahead of me, whom I am about to visit, gives much strength; and it is wonderful how something seems already to have passed between us when I meet a chief (for whom I have prayed) for the first time. On this I base my hope of a triumphant march." But every page of the portion of his biography relating to the Soudan is full of suggestive thoughts as to what may not impossibly occur again.

—The Ilbert Bill has passed the Legislative Council.

—The Lt. Governor of Bengal, Mr. Rivers Thompson, goes home on sick leve, and is succeeded by Mr. Bernard.

—Mahomed Saalai, the Kandaharee contractor and Wahabee, who stabbed the Italian harper, Viggeino Nichola, in a dangerous manner, at the beef market, Allahabad on the 16th ultimo, was tried on Monday, before the Sessions Judge, Mr. W. Young, C.S., assisted by three assessors, and on the clearest evidence found guilty under Section 307 of the Indian Penal Code. He was sentenced to be transported for life.

—The Sultan of Turkey, *Truth* remarks, not content with borrowing from day to day to defray the daily expenses of his palace, at ruinously usurious rates, and in the face of a deficit of £6,000,000 in a budget of £12,000,000, has just increased has Grand Vizier's salary from £250 to £750 per month, and that of all the other Ministers from £200 to £300 per month. Thus the Prime Minister of the poorest and most hopelessly bankrupt State in Europe receives £4,000 per annum more than the Prime Minister of England.

MONDAY, JANUARY 28.

—On Saturday evening, Dr. Hanbury, of H. M. S, troopship Malabar, died at the Officers' Sanitarium, Colaba, from a complication of diseases.

—*Times of India*: The *Statesman* announces to-day that the statement recently made that a Mr. Middleton had caused the death of one of his servants at Bareilly is incorrect. The man committed suicide by taking arsenic.

—The total attendance at the Calcutta Exhibition since the opening day has been 350,445,

the average throughout having been 8,344 per day.

—*Indian Witness*: The revelations made in the Pollard case in this city ought to open the eyes of even those who try to be blind to the true character of the modern theatre. The parents of the hapless girls are by no means blameless. They were credulous to a culpable degree, and should have known better than to allow their young daughters to set a foot on the stage of a theatre. As for the parties who brought away the children, they were guilty of a sin and crime in the original act, and they have aggravated their wickedness by keeping the girls in the midst of bad associations, and giving the devil every needed facility for compassing their ruin. We have repeatedly lifted our voice against this outrageous wrong, but up to the present date we have not heard even a feeble whisper of support from any quarter. Twenty-four young girls can be sacrificed to the demands of "society," without exciting the slightest pity in the breasts of people who are insulted when told that they are not Christians.

Tuesday, January 29.

—Archdeacon Harlow died at Madras on the 25th of typhoid fever.

—*Times of India*: A Mandarin found forty miles below Hanoi with a letter from the young King of Annam with whom the French have recently concluded a treaty, requesting him to supply the Chinese in Bacninh with money and grain, was shot by the French.

—*Gujarat Mitra*: It is stated that the annual expenditure to the Baroda State under the head of "feeding the Brahmins" amounts to over Rs. 60,000. Cannot the enlightened ruler of that State think of utilising the amount to some better purpose? The educational system of the place requires a good deal of overhauling and pecuniary help. The amount, therefore, would be considered much better spent on that than on the already too well-fed Brahmins.—

—*Times of India*; Archaeological Reports: Near Sitamarhi, in Behar, a sound was heard by some Brahmins like that of a gun, and that they at the same time saw a dark ball fall into a field, almost perpendicularly, a small cloud of dust rising up at the point where it struck the ground. This meteorite immediately became an object of worship, two Brahmins establishing themselves as ministering priests, and crowds of people visiting it. These came in the presence of General Cunningham, who saw the stone twenty-eight days after its fall, in continuous streams, to the number of perhaps 10,000 on a certain day, almost all, even the poorest, giving a pecuniary present to the priests and making offerings of flowers, sweetmeats, milk, rice, &c. A brick temple was began, and prayers were muttered, "one old woman who seemed to be particularly in earnest even clasped the stone." The meteorite, which was in two fragments, was oval in shape, 6¼ inches long, 16¾ inches in circumference, perfectly black in clour, and being received as an avatar of Mahadeva was called Adbhuta-Nath, "the miraculous or wonderful god." Truly, the Hindoo of to-day is capable of seeing gods as well as the proverbial sermons in stones.

—*Bombay Gazette*; Lahore, 28: Private Day, who was tried here to-day by the Chief Court, for the murder of a comrade at Delhi, has been found guilty and sentenced to be hanged. This is the first instance in which a European has been sentenced to death by the Chief Court. There was no defence attempted or any extenuating circumstances urged.

A smart shock of earthquake was felt early this morning.

Rain has fallen throughout the province, which has improved the agricultural prospects.

—Same: A meeting in support of total abstinence principles was held last evening at the Young Men's Christian Association Room under the presidency of Dr. Partridge. Addresses were given by Dr. Stone and Mr. Abbott; and some sacred melodies were also contributed to the evening's programme. Several pledges were taken, before the proceedings were closed by the pronouncing of the Benediction.

—Another death from ball practice occurred at Kurrachee. Some Natives found a shell and, trying to melt it, exploded it, killing one of their number and wounding two.

—What three Quarts of Ale Cost.—In a speech which he has recently delivered, Dr. Kirton, the well-known author of "Buy Your Own Cherries," said: "Drink is destructive of home comforts. A working man came to me the other night and asked, 'Do you know how much three quarts of ale cost me?' I answered, 'No, I do not; I suppose it means that you got into trouble. Well, what *did* it cost you?' Here is a copy of the paper he handed to me. He knocked his wife downstairs, broke her ribs, and assaulted a policeman; doctor's bill for curing his wife and mending her ribs, £7 13s 6d. He had to buy extra things for his wife's comfort in the shape of beef-tea, etc., £2 8s. He got behind in his rent, £4 15s. He had to pay the nurse £5 10s. He spoilt his wife's clothes, which cost him £2 10s. to replace. He was fined 5s., and costs, 18s. 6d. The ale cost him 1s. 6d; total, £23 6s. 6d. He said, 'When I had to pay that bill I thought it was high time I joined your lot.' I said, 'I think so too. He has now become kind to his wife, attentive to his children, happy in his home. He went to a place of worship, got converted to Christ there, and is full of gladness and on his way to heaven."

Wednesday, January, 30.

—H. E. the Governor returned to Bombay yesterday.

—According to information which has reached the Constantinople correspondent of the *Standard* a pan-Islamic campaign has been commenced at Yildiz Kiosk. At a recent meeting of Ulemas it was decided, in order to further their views, to send emissaries, to be chosen from among the most intelligent and educated classes, to all countries where there is a Mussulman population, India included.

—One would have thought the art of hanging men had been learned by this time. At Surat the other day, the rope with which a murderer was being hung, broke, and it was necessary to repeat the operation

—*Bombay Gazette*: Cases have been brought to our notice in which three men employed in the same place of business in Bombay have been attacked by cholera. None of the other employés in the establishment were affected, and it was found by the Municipal authorities, when inquiries were made, that the three victims had recently been present at a funeral in the Sonapore burning-ground, when the body of a man who had died from cholera was cremated. The inference is that in some way the cholera was communicated to them while attending the funeral.

—In a speech made as president of the Engineers' Club, Philadelphia, Mr. Hering stated that "the United States contains to-day 116,000 miles of railroads, and is building over thirty miles per day, and earning 550 dols, per mile. Locomotives for the Pennsylvania Railroad are made weighing over 60 tons, and run ninety miles in eighty minutes. Electricity is a competitor, which, however, is not likely at present to displace steam on the rail."

—A. L. O. E. in *Lahore Church Gazette*, says: "We regret to announce the retirement of the Rev. F. H. Baring from work in India, a country where his name will long be remembered as that of one of its most earnest missionaries and as being worthy to rank amongst its truest benefactors. Mr. Baring's memory will principally be connected with Batala. He has there founded and endowed a Boarding School for Christian Native boys; but this is only one amongst various works of usefulness which will make his memory honoured. One recent proof of Mr. Baring's missionary zeal may be mentioned. To ascertain how the Gospel may best be carried into Yarkand, Mr. Baring undertook a journey over the mountains last year, in which he accomplished about 1,000 miles on foot.

Mr. Baring, by his unselfish labours for others has won the high esteem not only of the Christians, but of the Hindus and Mahomedans of Batala. Some of the principal men of that city presented to him an illuminated address, and Mr. Baring received from individual gentlemen of the city other tokens of regard in two beautifully chased silver cups and an inkstand curiously wrought. The Native Christians also expressed their deep sorrow at the departure of their valued friend by another illuminated address, and the gift of an elegant table cover of silk and gold manufactured in Batala to be presented to Mr. Baring's mother in England.

—*Indian Churchmen*: To all who shrink, in imagination or anticipation, from the dentist's operating chair, it may be joyful news to learn that a dentist of Geneva has invented a self acting and apparently painless process of tooth drawing, a process the efficacy of which has already been unwittingly proved: it consists of pushing a small square of india-rubber, pierced with a central hole, over the tooth; in four or five days the offending tooth withdraws itself; it seems that a young girl had lost both her front teeth by placing a band of india-rubber round them, and forgetting all about it: we fear that her temporary loss of memory did not console her for the loss of the teeth, but she may regard herself as a martyr in the cause of progress in Medical Science. Amongst other discoveries is the production from gas tar of a white crystalline powder which, so far as its action on the human system in reducing fever heat is concerned, cannot be distinguished from quinine; many as are the products of gas tar, the sweetest scents, the most brilliant dyes, the most powerful disinfectants, and the most potent poisons: to India the new one may prove the most valuable.

—The Rev. H. Williams, C. M. S., Krishagar, mentions the following facts:

"A young man, now an agent under the C. M. S. He belongs to the first Mussalman family in the district. Like most of the old Mussalman families in Bengal, his family is now in reduced circumstances, but his father is the spiritual guide of a large number of disciples. His uncle had several thousands of disciples. His knowledge of Christianity was gained partly by instruction in one of our Mission schools and partly by tracts. He was bitterly opposed to Christianity at first. By reading the Religious Tract Society's tract *Shadbhàblahari* (*Waves of Truth*) his heart was changed. By its simple teaching, love to God and to our Saviour was kindled in his soul, and he speaks of that tract as the means of his conversion.

"When out itinerating last March, a young man came to the tent who, in the course of conversation, said that his father was a worshipper of Jesus Christ and preached against caste. As no Christians live near, and as I was under the impression that the Gospel had never before been preached in that part, I was deeply interested, and in the afternoon went to see him. He lives in a village on the bank of the Jellinghee. I found him to be a man of striking appearance and of great intelligence. His answers to my questions showed that he had a fair knowledge of Christian doctrine. He said that it was true that he had given up idolatry, disregarded caste, and looked to Christ for salvation. His account was, that some twenty-five years ago a Missionary going down the river in a boat gave him thirteen tracts. By reading them he had become enlightened. He had no communication with Christians since that time. I am sorry to say that he does not seem willing to come forward for baptism. When I pressed the duty upon him last July, his answer was—'I have been alone in my opinion so many years, that I shall

now remain solitary to the end of my days.' But whether he be baptized or not, he is a witness for the truth and proof of the good that may be done by tracts."

Thursday, January 31.

—*Overland Mail, Jan.* 11: Harrowing accounts are published of the burning of a convent (of the Immaculate Conception) at Belleeville, Illinois, on Jan. 5. It was a brick building of four stories, and was occupied by fifteen nuns and others, and sixty pupils of a fashionable school conducted by the sisters. The fire was caused by the furnace in the basement, and it broke out at an hour when all the inmates were fast asleep. No alarm was given until the escape of those whose rooms were above the second story was all but hopeless. On hearing the alarm a crowd hastened from the town, but the hundreds of people eager to save the terror-stricken girls and women found themselves unable to do anything whatever, as there were no ladders at hand, and the doors were so strong as to be impregnable by ordinary appliances. At last an iron beam, brought from the nearest blacksmith's, was used as a ram upon one of the outer doors. An entrance having thus been gained, the impatient rescuers hurried up the stairs only to find that in accordance with the rules of the establishment, all the bedroom doors were locked. By this time the flames had gained such a hold that the would-be rescuers were compelled to retreat. Meanwhile those assembled outside were distracted by the sight of the girls in their nightdresses clustered at the windows, the glass of which they broke with their naked hands, and shrieked piteously for deliverance which no one could bring to them. One teacher jumped on the pavement and was killed almost instantly. Another climbed out of the window to the portico and clung there, crying piteously for help, till the flames compelled her to loose her hold, when she fell fifty feet, striking on the ice-covered steps. She was picked up lifeless. Others leaped to the ground and were dreadfully mangled. The flames spread rapidly, and the walls fell in, burying all the remaining inmates. The death list is placed at thirty. When the ruins were searched the Mother Superior's body was found with the children grouped about her, one of the little one's arms being about her neck. She evidently had been making heroic efforts to save them, as she was partly downstairs when escape was cut off by the flames.

—In the Cortes on Jan. 4 the Premier, Senor Posada Herrera, made a most remarkable speech upon the present political situation. He warmly urged that the Liberal party should unite in support of the Cabinet. It was an error for any one to suppose that the Spanish Monarchy was hostile to democracy. The motto was king, religion, and people. Forty years ago Constitutional reform was accomplished to give the defeated Carlists their proper place and influence in the country. Another Constitutional reform must now be effected in favour of the Democratic elements. The whole country was loyal to the Monarchy. What Spain needed was tranquillity. The speech is regarded as a warning to the Chamber that if Ministers are beaten on the Address to the throne King Alfonso will dissolve the Cortes and summon the party of the Left to power.

—The final outburst of the Krakatoa volcano took place at 12 minutes to noon on August 27 of last year, and a great tidal depression was created in the Straits of Sunda. At 1-30 p.m. of the same day, a wave was felt at Point de Galle, in Ceylon, 3,000 kilometres distant, and at 2-15 p.m., one was felt at Mauritius, 5,500 kilometres distant. Calculating from these observations, M. de la Croix, a French physicist, estimates the velocity of the molecular disturbance through the water of the ocean to be 2,000 kilometres per hour, or 550 metres per second. This is 210 metres per second higher than the recognized velocity of sound in air.

—General Gordon says: "There is one subject on which I cannot imagine any one can differ about. That is the impolicy of announcing our intention to evacuate Khartoum. Even if we were bound to do so, we should have said nothing about it. The moment it is known that we have given up the game, every man will go over to the Mahdi. All men worship the rising sun. The difficulties of evacuation will be enormously increased, if, indeed, the withdrawal of our garrison is not rendered impossible."

The Eng. Government seem to have listened to this warning. The order to evacuate has been countermanded.

—*Times of India*; Lahore, 30: Private Kelly, of the Cheshire Regiment, was tried here yesterday and to-day for causing the death of a *mehter* at Peshawur. The jury returned a verdict of not guilty, whereupon the Judge directed the acquittal of the prisoner. The line of defence set up was insanity. At the time he committed the offence the prisoner was suffering from *delirium tremens*. He fired ten rounds promiscuously.

—The *Rassegna* announces that on New year's Day the Pope heard from London that a lady who used to subscribe £4,000 yearly to Peter's pence had died, leaving him £280,000. "His Holiness" is sending one of his nephews, together with Monsignor Cataldi, to London, to secure this legacy.

—*J. M. M.* in the *Bombay Gazette*: The most piquant paper in any of the monthly magazines is Sir Lepel Griffin's "Visit to Philistia" in the new number of the *Fortnightly Review*. Sir Lepel has lately returned home from a tour through the United States, and he evidently does not intend to cross the Atlantic again, for he ridicules American society and institutions in such unsparing fashion that our sensitive cousins will never forgive him. He declares that there is no country, except perhaps Russia, in which he would not rather live than in the States. He laughs to scorn the pretensions of the American to culture or freedom, and puts him down as the slave of the most ignoble set of politicians that ever a great nation was cursed with. He even disputes the claim which Americans are so fond of putting forward as quite indisputable, that their women are the loveliest in the world. Beauty, he says, is exceedingly rare among them, and the average of good looks is "unusually low."

Some people in India have a somewhat similar estimate of Sir L. G.'s good sense.

—Parlour Sunday-schools are the latest means used for reaching those of the upper classes of London society who are not regular church attendants.

—The Free Church missionary at Erromanga, where Williams and others were devoured by the cannibals, reports that the natives have been improving the Martyrs' Church, and have shipped 2,200 pounds of arrowroot to pay for the printing of the four Gospels.

—The Presbyterian Church has now a hundred congregations in Mexico, and several good schools; also ten native preachers, and four more ready for ordination.

—*N. Y. Evangelist*: Farmer Groesbeck of Fishkill Plains has had his little joke, and what is more, he has paid for it. He thought that it would be an intensely amusing thing to send for the village doctor in great haste, and when he arrived to introduce a goose with a broken wing as the patient. He carried out the programme to the letter. The doctor seemed pleased, too; set the goose's wings, left minute instruction as to the care and diet of the fowl, and called every day for a fortnight, and—sent in the bill accordingly. Farmer Groesbeck grumbled, protested, refused, and—paid.

—Same: It was past comprehension when by the quadruplex telegraph, four simultaneous messages could be sent over one wire; but what shall be thought of the new synchronous multiplex telegraph that sends seventy-two messages over one wire at the same apparent time!

—*Indian War-Cry*: The other evening we were pleased to receive a visit from our old friend, the Rev. George Bowen, the well-known editor of the *Bombay Guardian*. As it was just time for our open air, he joined us in our march through the streets and into one of the back slums, which has rarely if ever been trodden by any European feet, except perhaps by the Municipal Inspector of nuisances. Judging from appearances however the last visit of this functionary must have been made in times beyond the memory of the oldest inhabitant. It was a beautiful sight however to salvation eyes to see the alley with doors and windows and passages crowded with men, women and children who eagerly listened to the good news. Brother Bowen in his turn invited us to pay a visit to his hall in Picquet Road, promising to let us manage as we liked in the meeting. We gladly accepted the invitation, and there was quite a stir in the neighbourhood as we marched in, mustering some sixteen strong. A large crowd was quickly gathered and the power of God was manifested as we fired away, Brothers Hard and Carroll and some native preachers helping in the fight. We had a grand time and felt the presence of God.

—*N. C. Advocate*: For the three remaining years of the present course of Bible study the lessons from the Historical, Prophetical and Poetical Books of the Old Testament and from the Acts and the Epistles in the New Testament are to be arranged as nearly as can be in chronological order. In accord with this arrangement we have lessons from the epistles introduced in connection with those from the Acts.

—*Christian*: Many Christian people think and speak of the Brahmo Somaj, and of Chunder Sen and other of its leaders, with a favour and commendation which betoken either a want of acquaintance with their real principles, or else an unhealthy laxity of regard for true Christian doctrine. The prominent members of that sect must not be regarded as half enlightened inquirers after truth, but as highly cultivated rejectors of the Gospel of Christ, who declare that Christian Missions are a failure, the Christ our missionaries proclaim a Western Christ, and not one they can receive. If Rationalism and Socinianism can be looked upon at home with complacency, then the position held and the influence exerted by the Brahmo Somaj abroad may be regarded with hopefulness and pleasure. But as, neither here nor there, these oppositions to the claims of Jesus Christ upon the implicit faith and homage of men can be for one moment accepted in lieu of complete reliance upon His name, lovers of truth need to guard against lending to false systems any influence or support.

M. Clermont-Ganeau wrote to *The Times* recently an interesting account of the discovery of two inscriptions of King Nebuchadnezzar, just made by M. Pognon, Assistant Consul of the French Republic of Beyrout. They are engraved on the rock in the Wadi-Brassa, one of the wildest valleys on the eastern slope of Lebanon. They are written the one in archaic, the other in cursive cuneiform characters, and form a whole of nineteen columns. The find is of deep interest, as proving that Lebanon furnished the King of Babylon with wood for his sumptuous palaces and temples. M. Ganneau vouches for the genuineness of these inscriptions, copies of which will shortly be published, and their contents more fully developed. It is a fact of no little significance, that in these days of scepticism and rationalistic irreverence for the Word of truth, so many ancient testimonies to its records should be brought to light.

Friday, February 1.

—The culprits concerned in the fraud at the recent Matriculation Examination at Madras have, a local paper states, been detected. It

would appear that the papers got out through a printer in the Government press. Two of the candidates bribed the printer to the extent of Rs. 5 and got possession of the papers. The papers were then shown to many of the relatives and friends of the culprits, and we learn that the informant was one to whom the papers were shown.

—*Bombay Gazette*: An eminent English engineer has pointed out in the *Times* that an enlarged Suez Canal would permit of ships proceeding at a reasonable speed, and of passing each other without risk of going aground, while the passage through two narrow Canals must of necessity prove a slow operation, seeing that there is always danger of a ship not answering her helm on the instant in a narrow channel; so that two Suez Canals similar to the present one will not give the same facilities for commerce as one big Canal. M. de Lesseps would have strengthened his position had he taken this ground, and quietly enlarged the Canal without raising any question whatever of a new concession.

—The Rev. T. H. Greig, Senior Chaplain of the Church of Scotland at Bombay, has been allowed furlough to Europe for two years, from Apl. 1st.

—A gentleman named Arthur Legrand Stafford, believed to be an Englishman, was out hunting lately in Maine, when a sudden snowstorm came on. As Mr. Stafford did not return, search was made for him, it being feared that he had missed his way in the snow. He was found quite dead, closely hugged by a bear; the animal was also dead, having been mortally stabbed by its victim, Mr. Stafford is said to be related to an English nobleman.

—Death last week, 446. By Cholera, 17.

—Consul Oxenham, of Chin-kiang, writes in his official report "Bill, tracts, proclamations, and verses, Buddhist, Confucian, and official, cover the walls of cities and villages, and warn the people against the Opium plague brought by foreigners into the conntry. Yet most of the smokers have been the rich and the learned, and only of late years have the poor adopted the habit. I am told, however, a class is emerging who, having suffered terribly from a habit they cannot now shake off, are determined their children shall be preserved from endurance of similar suffering."

Selections.

MANUALS FOR THE HOLY COMMUNION.

SIR,—I think many hearts, like mine, must have been made glad by the faithful words of the Dean of Ripon quoted in your last edition. The Dean said "he could not withhold his conviction that it was as much idolatry to localize the presence of Christ in the bread and wine of the Sacrament of the Lord's Supper as it was for the Hindoo to localize his god in a bit of wood or stone." Such being the case is it not terribly sad that the following quotations appear in a Manual for Holy Communion, dedicated to the Bishop of Oxford, and bearing a Recommendatory Notice with approval of all the teaching therein from the Bishop?

In a prayer to be use every day of the week before receiving the Sacrament are these words, "O Blessed Lord Jesus Christ, Who dost bid even me, unworthy, to come unto Thee in the Blessed Sacrament of Thy Body and Blood, prepare my soul and my body, I pray Thee, to receive Thee." In a prayer to be used on Saturday nights are these words, "I desire, O gracious Lord, from this moment to renounce everything that may displease Thee, and resolve, through the grace of Thy Holy Sacrament, to resist all temptations, and to become wholly Thine." Prayer at the time of Communion, "Bless, O good Lord, Thy Priest, who is now about to offer before Thee this sacrifice as a memorial of the One Sacrifice of Thy Dear Son upon the Cross." Prayer while the Priest is preparing to consecrate, "Have mercy upon us, O Lord our God, after Thy great mercy, and send down upon these gifts lying now before Thee, Thy Holy Ghost, that He may make this bread the Holy Body, and this cup the blood of Thy Christ that they may be to us who partake of them for the remission of sins,"&c. Acts of adoration after consecration, "I worship and adore Thee, O Lord Jesus Christ, present in thy Holy Sacrament. I worship thee . . . . the Virgin's Holy Son, O Christ, whom now beneath a veil we see." Among intercessions is the following, "Remember also, O Lord, Thy servants and handmaids (especially . . .) who have gone before us in Thy faith and fear; and to all who rest in Christ, grant, we beseech Thee refreshment, light, and peace." At the Altar say, "Lord, I am not worthy that Thou shouldst come under my roof."

Other quotations might be made, but I fear that already I have exceeded the space you may be able to spare. As a very humble member of the Evangelical body I would implore our leaders to unite and strive to devise efforts to stem and counteract this widespreading idolatry. This one book in 1881 had reached a fourth edition, 12th thousand. ("Helps to Worship," compiled by Rev. C. Boyd and Rev. H. G. Meara. A. R. Mowbray and Co.) Compare the following statements.:—I believe that all this Sacrament consisteth in the use thereof, so that without the right use the bread and wine in nothing differ from other common bread and wine that is commonly used, and therefore I do not believe that the body of Christ can be contained, hid, or inclosed in the bread, under the bread, or with bread,—neither the blood in the wine, under the wine, or with the wine.—Bishop Hooper.

The real presence of Christ's most blessed body and blood is not to be sought for in the Sacrament, but in the worthy receiver of the Sacrament.—Hooker, Eccl. Pol. Bk. V.

They (the Romanists) say that Christ is corporally under or in the forms of bread and wine. We say that Christ is not there, neither corporally nor spiritually. But in them that worthily eat and drink the bread and wine He is spiritually. . . . —Archbishop Cranmer.

It destroyeth and taketh away the institution of the Lord's Supper, which was commanded only to be used and continued until the Lord Himself should come. If, therefore, he be now really present in the Body of His flesh, then must the Supper cease, for a remembrance is not of a thing present but of a thing past and absent.—Bishop Ridley.

In the use of this holy ordinance, as verily as a man with his bodily hand and mouth receiveth the earthly creatures of bread and wine, so verily with his spiritual hand and mouth, if he have any, doth he receive the body and blood of Christ, And this is that real and substantial presence which we affirm to be the inward part of this sacred action.—Archbishop Usher.

No one has any authority or right to offer Christ as sacrifice, whether really or symbolically, but Christ Himself; such a sacrifice is His sacrifice, not ours,—offered for us, not by us, to God the Father.—Waterland.

—*(Record.)* S. D. J.

Nov. 28.

RUN OVER

I heard a mother, a short time ago, give a thrilling account of a child of hers who had been run over by an express wagon in the streets of New York. The mother was quietly engaged in her domestic work when the dreadful news came: "Come to the police station; your child has been run over." She hastened to the station-house and found her child surrounded by strangers. The surgeon had not yet arrived. She was told that the wheels passed over his foot, but on examination she found no real injury. She said to the little darling: "Why, Willie, how could the wagon have passed over your foot and not have crushed it?" The child looked up in his mother's face and said: "Mamma, I guess God put it in a hollow place."

The child's words lingered with me: "I guess God put it in a hollow place;" and then I thought of the crushing sorrows that pass over many, and when you fear that it will be impossible for them to recover from the blow, lo! you see them afterwards walking calmly about. Ah, there is a hollow place! If there were not many would be crushed by life's sorrows. There are souls as well as bodies that pass under vehicles of pain every day and we wonder how they live. It must be as the child said, God has made a hollow place for them. One of the hollow places he has made, where hundreds and thousands are being saved to day from crushing sorrows, is this blessed truth, "All things work together for good to them that love God." But for this many could not walk forth. And yet, to my mind, the "hollow place" is "thy will be done." The Son of God himself, when the crushing weight of a world's guilt passed over his innocent soul, when he sweat, as it were, great drops of blood, falling down to the ground, was saved here. "Nevertheless, not my will, but thine be done." And the strengthening angels were on the spot.

Thank God! No matter what the crushing wheels of adversity may be—sickness, poverty, loss of friends—the hollow place is there. It would be interesting to make a study, some time, of the saints of all ages, and look at them after the waves and billows had gone over them. David, who always came up with a song; Daniel, walking out of the den of lions, unhurt; the Hebrew children coming forth without the smell of fire on them; Paul cast down but not destroyed. But time will fail us to tell of all who have found that wonderful hollow place—God himself!

Rock of Ages, cleft for me,
Let me hide myself in thee."

—*Advocate and Guardian.*

SPIRITUAL BARBARISM.

BISHOP Goulburn has observed in one of his sermons on spiritual progress the marvelous contrast between the effort of men for betterment in external conditions, and their apathy as to betterment inwardly. It is this which seems best described by the phrase spiritual barbarism.

Comparing civilized men with barbarians, their radical difference seems to be this: "The progress of the one, the stagnation of the other." The barbarian accepts the condition into which he was born, is content to live in a hut, to scratch the ground with a stick for a plow, to trudge through forests without roads, to live from hand to mouth, without a thought of being better than his fathers, except in excelling his fellows in a struggle for existence in the hunt or the battle.

As regards moral and spiritual life, there are evidently these two sorts of people in society. The one zealous for betterment in purity, in truth, in beneficence, in the knowledge of Divine things, believing in self-improvement and striving for it perseveringly, with dilligent use of all the meaus of grace, both in spiritual instruction and in the exercise of doing good; the other content themselves, defective as they are, and caring for nothing better than they see in neighbors like themselves, in bondage to the same faults, passions, and ignorance year after year, saying, "I am what I am, and I can't make myself over." What are these two sorts but the civilized and barbarian types of character, which divide the world spiritually as they divide it historically?

Among even those that are called Chrisrians we cannot fail to distinguish the same types. There are those who follow the apostolic

principle of spiritual civilization—"Not as if I had already attained, but I press toward the mark." There are those who seem stagnant in the midst of rich opportunities for growth in grace, with no heart to improve them, requiring to be drummed up by personal solicitation, even to an external participation in obligatory ordinances—too busy to study the Scriptures, too tired to come to church or prayer-meeting, too poor to help the missionary of the Saviour. Amid abundant means and incitements to spiritual betterment they make no apparent gain from year to year, and apparently no more effort for gain in godliness than the savages who inhabit a magnificent country like the heart of Africa, make to develop its hidden treasures.

What shall we call this contented apathy toward the existing backwardness of the inner life, this stagnant content to be no better than one is, in truth and purity, righteousness and charity, in faith toward God and loving-kindness toward man, in likeness to Christ, the Divine ideal of Christian aspiration? If we are to call things by their right names, what can we call this but spiritual barbarism?

Let us thrughtfully recognize these two types of character, for to one or the other we each belong. The one is in the way of salvation. But is it not equally apparent that the other is not? Free to achieve the progress of spiritual civilization in the kingdom of God, but accepting the backwardness of a spiritual barbarism out of which Christ bids us use his help to struggle—is not this he whom our Master pictures as the "wicked and slothful servant" who hid his Lord's money in the earth?—*The Advance.*

"TO EVERY MAN HIS WORK."

JOHN WESLEY'S famous motto, "All at it, and always at it," has much to do with explaining the wondrous growth and spread of the Gospel in the hands of the Methodists in those early days before Methodism had become "rich and increased in goods and in need of nothing," even as the rest of our principal denominations. We need to return to first principles if we are to have apostolic results in the Churches again. For this we need to go back beyond Wesley and Whitfield, even to the precepts and teachings of the Master and the practice of the early Christian disciples.

We suffer from two causes. First, infrequent and spasmodic efforts. Second, effort by the few, while the many "stand idle all the day long"; or, if they say, "I go, sir," they go not. "For the Son of Man is as a man taking a far journey, who left his house and gave authority to his servants and to every man his work." It is in the last clause of this passage that the Master has laid down the law of service in his house.

The point is, that to "every man" was given his work. But in looking over the roll of workmen in the house of the Lord, how few of those who are enrolled are actively, efficiently engaged in the Master's work. That not a few are engaged, heart and soul, in the real work of the kingdom there can be no doubt, else we would not see the splendid and blessed result everywhere about us. But suppose that "every man" were at his work. What might we not expect in the near future?

As a matter of fact there is no work in the world that yields such prompt and large returns for the labor put forth as Christian work. Men work day and night, with labor and pain, for the bread that perisheth; and for the most part it is by the hardest toil that a little of this world's goods is scraped together. The smallest proportion of those who engage in the business of this world succeed beyond gaining a bare support for themselves and their families. Beyond that no one is sure of success; whereas the labor put forth for the glory of Christ and the salvation of souls is sure to prosper, and to such the Master has pledged a competent support for the body. "Seek first the Kingdom of God and his righteousness, and all these things *shall* be added unto you" With that guaranty the wonder is that so many Christians, inverting this rule, give all the best energies of their life to the getting of things which perish with the using, alleging their engagements herein as a reason why they have neither time nor strength to give to the work of the Lord.

He who stakes all, or even the bulk of his abilities, on the winning of this world's prizes is certain to lose; or, if he seems to win, his very winning will be his worst loss, whereas, he who gives the freshness and vigor of his life to the service of God is sure of success for both worlds. "Therefore, be ye steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not vain in the Lord." Here is absolute guaranty. And mark that tnis word was not spoken to ministers, but by the apostle to the *brethren* of the Church at Corinth. It may be true that the man who hears and obeys the Master's call to work in his vineyard, and who attends to that call with "abounding service," may be outstripped as to worldly success by those who seek the prizes of this world; but he will win in the race for life and immortality. His worldly competitor must leave his successes behind him at the grave, whereas the man who has given to God the strength of his life shall find his treasure laid up in Heaven. Meantime in the earth his food and raiment shall be sure to him and with it contentment, which is the jewel carried in his breast, that all the wealth of the world, minus the favor of God, cannot buy. To neglect the Lord's work for worldly gain or pleasure, or through love of carnal ease, is not only a grave sin, but it is the worst blunder that any Christian man or woman can possibly make.

Put these two sayings of Christ side by side, and then take your place first in one of them, and then in the other, and decide in which one you will dwell. Blessed are those servants whom the Lord, when he cometh, shall find watching [and so doing]; verily, I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them." "But if that servant [the one who knew his Master's will and did it not] shall say in his heart, 'my Lord delayeth his coming,' and shall begin to eat and drink and be drunken, [*i. e.*, seek his own pleasure and profit to the neglect of his Lord's work], the Lord of that servant shall come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him off, and will appoint him his portion with the unbelievers."

How honorable it is to be appointed to work for such a Master; how sure the results will be and how blessed the reward which awaits the servant who "abounds" in his work.

We write these lines to those who have been working along, with few to keep them company or give them a helping hand, to cheer them on; and to those who have been avoiding or neglecting the work of God, to warn them that the very Lord who called them to salvation also called them to service, and that no man to whom the Lord has given work can venture to neglect it without losing that salvation which he seemeth to have. If the neglecters of the Lord's work in the churches throughout our land shall be moved to take their proper and appointed places in the vineyard, not for a spasmodic effort during the coming weeks, but for a steady, continuous pull of service—in a word, if we will *all* go "at it" and stay at it, not only will our own churches be filled with the evidences of life seen in blessed fruit, but the same life and fruits will fill all the land.—(*Independent.*)

QUESTIONINGS.

AM I full of self or full of the Spirit? Am I living and working for Christ or self? Do I preach for reputation, salary, position, or Christ? Am I constrained by the love of self, or constrained by the love of Christ? Does my activity spring from physical vivacity, nervous force, ambitious ends, or is it inspired by supreme love for Christ? Am I jealous of my rights, prerogatives, dignities, or am I jealous only for Christ and the salvation of souls? Do I preach in deadness to self, no thought of reputation, only eyeing God's glory and the eternal welfare of men? Do I set God, the judgment, Hell and Heaven always before me? Am I long suffering? Are my sharpest rebukes seasoned with tenderness? My most solemn warnings delivered with tears? Am I humble, self-forgetful, prayerful? Holy? Do the people grow in holiness and all divine fruits under my ministry? Not simply, do I get my assessments in full, not so many baptized and added to the roll. All these things may be done and death prevail. But are people advancing in faith, in prayer, in holiness, in love? Is this advance evident and marked? Is my ministry fruitful in this regard? A nearness to God, a fitness for Heaven, a growing separation from and antagonism to the world, a freedom from sin, the Spirit abounding, the flesh crucified.—(*Witness.*)

A HINT TO PASTORS.

Edward Irving succeeeded in getting the sympathy and respect of an infidel shoe maker by using the knowledge of leather, which he as a tanner's son, had acquired. He discoursed so skillfully on the shoemaker's fabric that he charmed him into laying down his hammer and lapstone and entering into conversation with him. Next he was won to church and to the ministry, excusing himself to the infidel friends by the exclamation: "He's a sensible man. He kens aboot leather!"

At one of Mr. Moody's meetings a minister related the following incident:

"I was holding a mission in a colliery district, and in the course of tht morning, when I was inviting people to the evening meeting, I knocked at a door and found a woman at a washing-tub. I said to her: 'I called to tell you I am holding mission services at such and such a Chapel; will you and your family join us?' 'Chapel,' she said, 'I am up to my eyes in washing. I have three black men coming in and there's that wringing machine—I gave fifty shillings for it and it's broken the first round.' She was in a towering passion and I thought I would not say anything more to her, so I took a look at the machine and found it was not broken, but had only slipped out of its gear. I set it right and then said: 'Now you have been hindered, so I'll just take a turn at the wringing.' So I went to work—turn, turn, turn. At last she looked up and said: 'where did you say the chapel was?' I told her She said: 'I'll tell my husband to night and we'll come.' That woman was saved and her husband and all her family, and she became the best worker in the village, and there was a blessed awakening in that place. She went from house to house, saying: 'Come and hear the minister; it's he as mended the machine.'"—*Philadelphia Methodist.*

Miscellany.

--Church Missionary Intelligencer:

The Rev. J. R. Wolfe sends the following deeply interesting letter. No one can read it without recalling the memorable scene on Carmel, when Elijah and the prophets of Baal prayed respectively for rain:—

Foo-chow, June 19th, 1883.

I have very recently—only last week—visited throughout the greater part of my district, especially Hok-Chiang. I do not think I ever had greater cause of thankfulness and praise to God for what He permitted me to see of His working during this my recent visit. Lo-

Nguong is in a very encouraging state, and I pray God to carry on His mighty work in the hearts of this poor people. Hok-Chiang, also, though there is much that has pained and tried me, has greatly cheered my heart. I cannot tell you all now; I hope to write fully about it when I have a little leisure. I may mention that during this visit I baptized over 100, mostly adults. Some of these have been on probation for a long time, and as our object here is not so much to swell our list of baptisms as to bring souls into real communion with Jesus, I think these 100 or more souls brought into the Church by baptism are a real gain, and not a mere nominal addition to our ranks.

During the time of my visit to Hok-Chiang the people were in great distress because there had been no rain for months, and all the water-tanks, &c., were absolutely dried up, and the water having failed the result is the rice first planted failed and died, and other crops shrivelled and died away, and a cry of distress rose from every quarter. The Mandarin was literally pulled from his Yamun, compelled to walk eight or ten miles in sackcloth and straw sandals to the summit of one of the high mountains in the district, to implore the divinity for rain; but the rain came not, and the earth literally opened her mouth all over the district, yearning for a draught of the precious rain. The people now became uneasy, and the anxiety was at its height when I went to visit the district. The heathen were in a bad humour, and openly and loudly laid the blame of this great calamity on the Christians. The idols were angry, the gods were displeased, because so many were turning away from the temples and insulting the idols. The Christians must be expelled! These murmurs were loud and menacing everywhere, and the Christians themselves were rather anxious. I was frequently taunted as I went along, by the heathen, as being the cause of all this terrible drought, and several said to me, "See now what your God can do! You say the idols are useless, but your God can't send rain. Ask your God to send rain; and if He can do so we will then know that He is powerful." I often have had to stop and speak to the people on this subject. I have said to crowds of them, "The God that the Christians worship is all-powerful, for He is the only God. All others are false. He it is who created you and fed you all these years with rice and wheat and potatoes, &c. You have not acknowledged Him. You did not know Him; but He has had pity upon you. He sent me and others here to tell you of His love, of his power; and we have been exhorting you all for the last twenty years to give up the flesh and worship the true God. You refuse to do this. You grow worse and worse every year. You fight and kill each other. This very week one village turned out and killed six men of another village. How can you expect God to be pleased with you? I tell you plainly He is not pleased. You see how He can punish; He can stop the rain from heaven, and dry up your wells from below. This is a call of God to the people of Hok-Chiang to repent and turn to Him. If you do this God will bless you." The time for planting the potato crop had now arrived; but, alas! no rain. If the potato crop could be planted and saved, then there was hope that famine would be kept off. If rain did not come in a few days more every hope was gone. On Sunday I appointed the following Tuesday to be kept all over the district as a day of prayer to God for the longed-for rain. The Christians all joyfully accepted my invitation, the Methodists joined with ours, and the day was spent in solemn and earnest prayer to God for rain and a blessing upon the heathen. This was watched with deep interest by the heathen. Thanks be to God, He heard our prayers. That very evening a small shower came, the harbinger of the coming blessing. During the night showers fell and filled the tanks, and the following day it rained incessantly, and for several days following the heavens poured rain upon this thirsty district. I hope this will have some effect upon the hearts of these poor ignorant people, and that in consequence many of them will place themselves under instruction, and ultimately give up idolatry. At all events, it has encouraged the faith of the Christians, and it has saved the people of this district from the dire calamities of famine, and I think we may look upon this signal answer to prayer as a token that God is about to answer our prayers for the salvation of this people; and that He is about to send down showers of His spiritual blessings upon this land.

TELEGRAPHIC NEWS.

Cairo, January 24th: General Gordon arrived here this evening, and will proceed unescorted to Khartoum *via* Korosko, which is the only route left open.

Teheran, 24th: The Persian troops at Meshed have a repulsed an attack made upon them by some bands of Merv-Turcomans.

Hongkong, 24th: The French have made a reconnaissance in the direction of Bac Ninh, and found the enemy assembled in strong force.

Ismailia, 24th: The Bedouin Line s.s. Mameluke, which recently sprung a leak and sank in the Canal, has been successfully floated, and has arrived at Port Said, wher she is now unloading and undergoing repairs.

Hongkong, 25th: An agitation against foreigners has taken place at Hoisow, (?) and the mob attacked one of them, who took refuge in the British Consulate. The Chinese authorities have taken rigorous measures to prevent a renewal of the disturbances.

Cairo, 25th: General Gordon, who had a cordial interview with the Khedive to-day, has been appointed Governor-General of the Soudan, and has been invested with full powers. —After his interview with the Khedive, the General started at once for Khartoum.

Vienna, 25th: A police detective was shot dead here to-day by an assassin. On the murderer being arrested, he threw a bomb at his captors, which, however, failed to explode.

London, 26th: The Oriental Bank Corporation propose to register their institution as a "limited" company.—Marquis of Hertford, dead.

27th: Earl Derby has rejected the counter-proposal of M. Kruger for a new Transvaal frontier.

Cairo, 28th: General Gordon, who, as already reported, started for Khartoum yesterday, was accompanied by Colonel Stewart and the new Sultan of Dar-fur, and took with him the sum of forty thousand pounds sterling.—The powerful tribe of Bicharies have tendered their submission to the Governor of Berber.—The expedition which started last week to remove the obstruction on the Nile below Duem has returned to Khartoum, having been unsuccessful in attaining its object. The expedition was attacked by the rebels who, however, were repulsed with heavy loss.

London, 28th: Lord Wolseley, speaking at a banquet on Saturday night given by the Artists' Corps of Volunteer Rifles, said that the condition of the British Army was now better than ever before, and that 33,000 recruits of good physique had been enlisted during the last year.

29th: The s.s. Juno, bound for Calcutta, has been totally wrecked at the mouth of the Mersey, and all the crew perished.

30th: Mr. Cross, speaking at a banquet given by the London Chamber of Commerce last night, dwelt upon the satisfactory progress made in the Indian trade, notably in the article of wheat, invited proposals from the different Chambers of Commerce with regard to Public Works in India.

Cairo, 30th: General Gordon has arrived at Assouan. Baker Pasha is expected to advance to-morrow with four thousand men to relieve Toka. Twenty thousand Arabs are preparing to oppose his advance.

London, 31st: The Conservative whipper-in has given notice to his party of an amendment to the address on the Egyptian question.—It has been arranged that Mr. Bradlaugh shall appear at the bar of the House of Commons on the 11th of February.—Mr. Gladstone, in reply to an address of congratulation from Indians resident in England, says that all his colleagues, including the Marquis of Ripon, share his sentiments regarding India. The British Government is also faithful, he says, to the representatives of the Crown, who, in the Proclamation of 1858 expressed the sentiments of the Queen, which was then and is now a guarantee for the future proceedings of England towards India.

PASSENGERS SAILED.

Per P and O Str *Pekin*, Feb 1:

For London—Lieut Col J and Mrs Joyner, Mr A Forbes, Mr and Mrs C P ird and 3 children, Mr James Murdoch, Mr C Sharpe, Miss E Falcone, Professor H A Strong, Rev T Wilkinson, Mrs J Bannerman, Major W Campbell, and Mr Llewellyn E Griffiths.

For Brindisi—Mr Moncure Conway.

For Venice—Mr Earnest Stangen, Mr O Bartels, Mr W Rochell, Mr B Printz, Mr A Bayer, Mr P Cornelius, Mr Buchanan, MP, Hon R P Bruce, MP, Mr W Tutin, Mr S G Parson, Mr F Forrest, Mr T A Quirk, Mr C E Bright, C M G, and Capt H C Morland.

Per Str *Manilla*, Feb. 1:

For Genoa—Mr W M Young, Mrs Young and infant, Major Crofton, Mrs Crofton, Dr B Williamson, Mrs Williamson, Miss Williamson, Mr D Fraser, Mrs Fraser, Sergeant Pullyn, Major Fagan, Rev J Tant Mrs Mc Mahon and four children, Khan Bahadur Bomanjee Sorabjee, Mr E Johnson, Mr A F Carr, Mrs Carr, Capt Swinney, and Mrs Swinney.

PASSENGERS ARRIVED.

Per P and O Str *Venetia*, 30:

From London—Mr Best, Mrs Wemyss, 2 Misses Blennerhasset, Lieut Boileau, Mr Walton, Mr Harrison, Lieut Hopkins, Mr J Wild, Mr G Nutley, Mr and Mrs Ashley, Sister Katherine, Mr Mort, and Capt Thraton.

From Brindisi—Miss Finlayson, Miss Dowell, Col Osborne, Mr Richards, Mr and Mrs Logan, Capt and Mrs Hogg, Mr Kirk, Mr Arbuthnot, Mr Smyth, Mr Weed, Col Jankea, Mr Poor, and Major Skipworth.

From Venice—Mr and Mrs Wicks, Col Wheeler, Mr Warden, Mr W Clerke, Mr and Mrs P Campbell, Miss Campbell, and Miss Kerr.

Domestic Occurrence.

BIRTHS.

FIRTH—Jan. 23rd, at Bombay, the wife of L. E. Firth, of a daughter.

SOMMERVILLE—At Oodeypore, Rajputana on 29th, ult. the wife of Rev. James Sommerville Medical missionary of a daughter.

GORDON—Jan. 29th, at Grant Road, the wife of C. S. Gordon, of a daughter.

MARRIAGES.

TANNER—BHORE—January 26th at St. James' Church Tannah, by the Venerable the Archdeacon S. Stead M. A. Thomas Jones Tanner, of Portstores Office, to Hannah Eldest daughter of Mr. R. Bhore, Nazir of Tannah.

HOLTHAM—FARRELL—Jan. 29, at St. Thomas's Cathedral, Bombay, by the Rev. F. L. Sharpin, Thomas E. Holtham, *Times of India*, to Lily Isabel, elder twin daughter of the late John Farrell, of Devon.

DEATHS.

LEWIS—Jan. 24th, at Palmcottah, Mrs. Emily Lewis, widow of the late Rev. Ebenezer Lewis, of the London Missionary Society, aged 66.

GARRATT—Jan. 30th, Thomas A. Garratt, Assistant to Messrs. Remington & Co. age 29 years.

CLARKE—Jan. 26th, at Harda, Elvira Grace, daughter of William and Grace, Clarke, aged 1 year, 1 month, and 4 days.

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for Postage only, 20th August 1884, Rs. 1-10; Basel Mission House Dharwar, 31st December 1884, Rs. 7-10; J. G. While, 19th January 1885, Rs. 7-10; Mrs. J. B. Samut, 24th February 1885, Rs. Rs. 9-4; L. A. Bowden, 14th December 1884, Rs. 7-10; H. Newman, 30th April 1885, Rs. 10; Rev. D. W. Thomas, 16th January 1885, Rs. 7-10; Mrs. L. Campbell, 31st December 1884, Rs. 7-10.

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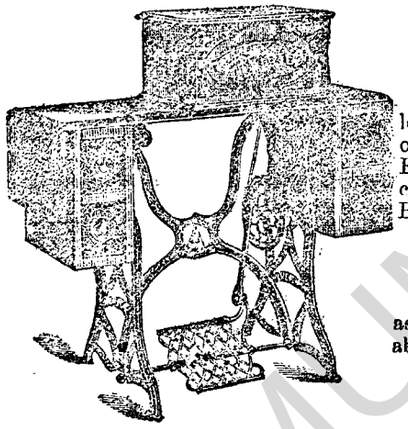

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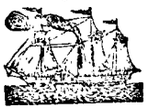

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